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J. H. Gray

*The Wisdom and Goodness of GOD, in the
Vegetable Creation, farther considered.*

IN A THIRD
S E R M O N

Preached at the Parish-Church of
St. *ANNE*'s, BLACK-FRYARS.

O N
OCTOBER the 2d, 1761.

Before the Worshipful
COMPANY of *APOTHECARIES*.

And published at their Request.

By *WILLIAM DODD*, M. A.
And CHAPLAIN to the Lord Bishop of St. DAVID's.

The SECOND EDITION.

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Apothecaries-Hall, October 2, 1761.

AT a Court of Assistants held this Day, Ordered, That the Thanks of this Court be given the Reverend Mr. DODD, for his excellent Sermon preached before the Company this Day, and that he be desired to permit the same to be printed; and that the said Order be transcribed and signed by the Clerk, and presented to the said Mr. DODD by Mr. Tyfon.

Reg^d. Dennison, Cl.

2 SAM. XXIII. 4, *latter Part.*

AS THE TENDER GRASS SPRINGING OUT OF THE
EARTH BY CLEAR SHINING AFTER RAIN.

SUCH are the displays of Almighty power in the vegetable world, that every eye and every heart are captivated with their variety and excellence. From this rich source of imagery, both the Poet and the Orator borrow their most pleasing, and instructive allusions. It is observable, that the sacred Scriptures themselves, abound with a great diversity of just and elegant metaphors, taken from the vegetable race: "Indeed, I have always found, says an ingenious writer, * that upon this and every other subject, I

* Dr. *Denne*, in a Sermon, "On the Wisdom of God in the vegetable creation," p. 11. N. c. "And that I may do justice to the dignity and beauty of *Scripture-language*, says he, as well as to the observation here made, I refer my reader to the few following passages, where he will see with pleasure, the justness and elegancy of metaphors, taken from the vegetable creation; *Gen.* xxvii. 28. *Deut.* xxxii. 2. "2 *Sam.* xxiii. 4. *Job* xxix. 19, 23. *Psalms*. i. 3. lxxii. 6. *Prov.* xvi. 15. xix. 12. "The Book of *Canticles*. *Isai.* v. xviii. 4, &c. xxvii. 6. lv. 10, 11. lxi. 11. "Jer. xvii. 7, 8. *Ezek.* xxxi. 3, &c. *Hos.* xiv. 5. &c. *Ecclus.* xxiv. 12, &c. "xxxix. 13, 14. *John* xv. *Heb.* vi. 7."

B

"cannot

“ cannot express myself in so proper a style, as in that
 “ of the Holy Scriptures.”

The short sentence, which I have chosen for my text, seems to afford us a proof of this truth, for in it the royal Prophet very clearly discovers the great agents in the wonderful business of vegetation. The sentence is part of the last words of *David*, a portion of scripture which has been ill understood, and which has its obscurities; and those by no means diminished thro’ the medium of our translation. The whole verse runs thus: *And he shall be as the light of the morning, when the sun riseth; even a morning without clouds:—as the tender grass springing out of the earth by clear shining after rain.* It is not my purpose to concern myself with the whole passage, which is a prophecy of the *Messiah*, as Bishop *Chandler* hath shewn at large†: my business now is only with the latter clause of it, in which the Royal Penman asserts this strictly philosophical truth; “ that the light
 “ and the rain are the two grand agents and instru-
 “ ments of vegetation, in causing the tender herb to
 “ spring out of the earth.” For thus the passage runs literally render’d from the *Hebrew*, which is very poetical; *from the bright shining light;—from the rain, the*

† See his excellent “ Defence of Christianity,” chap. iii. sect. 3. vol. i. pag. 235. & seq.

tender herb springeth out of *the earth*; the clear shining light of the sun raises and carries the sap thro' the tubes of vegetables; that sap, which the water is so necessary and useful to form and supply, as it washes and carries off the parts to be separated and ejected; and tempers and detaches the parts for the nutriment and growth of the vegetable kingdom.

In the last sermon, on the present occasion, we carried our speculations thus far; contemplating the principal agents in the wonderful work of *Vegetation*, and also the proper *food* of vegetables. We traced the young plant from its seed to its first appearance, in its infant state, above the surface of the earth; when it puts forth its tender head, and solicits the genial aid of nature for its increase and perfection. To which many things concur: and we shall now see by extending our researches, that the wise and adorable Creator hath so form'd and temper'd every part, that each, with most exquisite harmony, concurs to the good of the whole, and tends to promote the great purpose of the plant's growth, and improvement.

The more fully to convince us of the Creator's wisdom, in this respect, we will take a view of the constituent parts of plants; and see, how useful all of them respectively are in their several destinations: and

how they mutually conduce to the same uniform end, the vegetation and perfection of the plant.—It will be enough for me, if I lay before *you*, some general observations, without entering into a minute and exact anatomy of the several parts,—the root—the stalk or trunk,—the bud,—the leaf,—the flower,—the fruit.—It is not easy to treat of these in a method at once sufficiently familiar and philosophical; plain enough for the pulpit, and yet didactic enough for the press: the difficulty of the undertaking will therefore, I persuade myself, secure me much allowance from the candid and ingenuous.

I. This premised, we proceed to observe, as a general remark, that the *anatomy* of plants, no less than the anatomy of the human frame, affords a striking and satisfactory evidence of the amazing design, and unerring wisdom of the Creator of the world. No man can take a view of the several parts of the human body; can observe the finished excellence of each part separately, and be made acquainted with the nice connections and dependencies, the intimate communications, regular actions, and invariable uses of all the parts together, but he must be struck with a great idea of the mighty
 Maker,

Maker, who planned, and who perfected so noble a Machine!—but he must be led to say, *This bath God done!*

Now, when we are shewn that the case is the same with respect to the vegetable creation; that the parts of every plant are not more perfect in themselves, than uniform and exact in their co-operation for the good of the whole—must not the same consequences naturally be drawn? must not the same wisdom and design of the wonderful Creator affect our minds, and elevate our devotion?

But that this is true of plants, we have unquestionable proof: accurate and industrious Naturalists (amongst whom *Malpighi* and *Grew* ever claim the first honour) “ have given us very exact and faithful accounts
 “ of the structure of the parts of plants, which they
 “ carefully traced from their first minute origin, the seminal plants, to their full growth and maturity, thro’
 “ their roots, trunk, bark, branches, gems, shoots,
 “ leaves, blossoms, and fruits. In all of which they observed a regular symmetry of parts, most curiously
 “ wrought, in such a manner, that the great work of
 “ vegetation might effectually be carried on, by the
 “ uniform co-operation of the several parts, according
 “ to

“ to the different offices assigned them by the God of
 “ nature.” †

Could this symmetry and uniformity, invariable and unchanged, from generation to generation, be the effect of blind chance or unthinking matter? Common sense rejects the absurd imagination: and reason, in this view, is even compelled to acknowledge the hand of a Creator, *glorious in holiness, fearful in praises*, doing wonders.*

But further still, let us make another general remark respecting these several parts of plants; that however each part may differ from the correspondent one in plants of another genus or species; yet every part continues unalterably and precisely the same, in its own specific generation, and is never found to vary in a thousand ages. Thus, for instance, however different the root, the leaf, the flower, may be in the Lily, and in the Rose; yet the root, the leaf, the flower of the Lily and of the Rose, are found invariably the same in every Rose and Lily of the same precise genus and species.— Without recurring to the wise determination of an original designer and maker; where is the Philosopher, who can explain or account for this amazing regularity?

† See “Vegetable Statics,” page ii. of the *preface*.

* *Exod. xv. 11.*

Once more let us observe, that tho' in all plants the same parts perform nearly the same office; the roots, the stalks, the leaves, the flower uniformly co-operating in all to the same regular end;—yet no man can remark without wonder, and without an high idea of the stupendous Maker of all things, how various throughout the vegetable world each of these parts is found! what a difference do we discern in the roots, in the trunks or stalks, in the leaves, the flowers, and the fruits of the vegetable tribe! what beauty, elegance and satisfaction arise from hence, and how pleasing is the contemplation of the Creator's wisdom from this view! To be convinced, let a man only take a view of the inconceivable variety discernible in the leaves, and in the flowers of vegetables; and learn from thence to lift up his adoring heart to the first author of perfection and beauty.

From these general observations upon the whole; let us descend to the particular parts, and in them survey the wisdom of the All-wise:—which, in the first place, is very obvious from the ROOTS* of plants. We en-

* The Wise-man reckons the knowledge of these, amongst the things which God hath taught him: and consequently it cannot be unworthy our speculation: *For he hath given me to know,—&c.—the violence of winds, and the reasonings of men; the diversities of plants, and the virtues of ROOTS.* Δυναμεις πλζαν. Wisdom vii. 20.

ter not into the Botanical Division of them: this is another province, which hath been well fulfilled by the labours of ONE, † nearly connected with this respectable body; and to whose accuracy the botanical world is highly indebted.

The Root, (as we observed in the former sermon) arises from a little point in the seed called the *radicle*, which always and invariably shoots downwards, and turns up the stem perpendicularly: a marvellous effect, and a full proof of the Creator's design, and without a reference thereto wholly unaccountable; as in the sowing the seed of plants the radicle must so often lye upwards, and the plumule downwards. The Root is defined to be "that part of a plant, which is fastened to the
" ground, or to some other body, from whence it
" draws the nutritious juices, and transmits them to the
" other parts:" on which account it becomes the part most essential to the growth and perfection of the plant, nay, in many, if the Root remain intire, increase and perfection will doubtless ensue.

† See "A short introduction to the knowledge of Botany, &c. by Philip Miller, F. R. S. Gardener to the Worshipful Company of Apothecaries." He there informs us, that Roots are divided into, 1. *fibrous*, 2. *bulbous*, 3. *tuberous*, and gives us plates of the various sorts of each of these.

There

There is a fine and elegant reference to this particular in the book of *Job* †; which I will read to you, as it will serve to confirm the remark made at the beginning of this discourse, respecting the propriety of the scripture allusions to the vegetable creation: *there is hope of a tree, if it be cut down, that it will sprout again; and that the tender branch thereof will not cease: though the root thereof wax old [continue long] in the earth, and the stock thereof die in the ground: yet thro' the SCENT of water it will bud, and bring forth boughs like a plant.*—From whence we learn, that if a tree be totally destroyed or cut down to its root, yet it will again revive thro' the instrumentality of the root, and *the scent of the water*, [מריח מים] from the odour or smell of the water, or rather from the spirit, the *reek*, * or *vapour*; which (as the sacred Writer in our text expresses it) the *bright shining of the light* having rarefied, causes to ascend thro' the capillary tubes in the root, and thus performs the business of vegetation.—Here then again we have in the sacred scriptures, a very philosophical passage which accurately represents to us this great and pleasing operation.

† *Job* xiv. 7, 8, 9.

* Our *English* word *reek*, seems evidently derived from the *Hebrew* ריח *riech*.

The *root* consists of an infinite number of absorbent vessels, which, being dispersed thro' the interstices of the earth, attract or imbibe their proper juices. And, that nothing may be admitted into them, but what can readily be carried off by perspiration, (vegetables having no other provision for discharging their recrement) the God of nature has providently taken care to cover them with a very fine thick strainer. “ The Root in plants has
 “ been observed to do the office of the stomach in ani-
 “ mals, that is, to make the first and principal diges-
 “ tion of the alimentary matter. And an able Bota-
 “ nist, † has endeavoured to shew, that the Root does
 “ the office of all the parts in the intestines of animals,
 “ destined for nutrition ; it being the Root which re-
 “ ceives the nourishment; which prepares, digests, and
 “ alters it into sap, to be afterwards distributed to all
 “ the parts of the plant. The smell, colour, and
 “ even taste, shew how considerable an alteration the
 “ juices undergo in the root : so that the *root* may be
 “ laid down as the great principle of vegetation.” ‡

But then, altho' vegetables are not endued with that propelling engine, which by its alternate dilatations and contractions forcibly drives the blood in animals thro'

† M. Renaume.

‡ See *Chambers's Dictionary*, under the word ROOT.

their arteries and veins: yet God hath wonderfully contrived to convey the necessary nourishment, which the root imbibes, and powerfully to raise, as well as maintain, the sap in motion.

For all plants consist of two series or orders of vessels; first, those which receive, and distribute the alimentary juices, answering to the lacteals, arteries, veins, &c. of animals; and secondly, the *tracheæ* or air-vessels, which are long capillary pipes, wherein air is commonly received, and whereby it is expelled; that is, *inspired* and *expired*. From the influence of the sun on the air included in these vessels, arises a perpetual spring of action to promote the circulation of the juices in plants. †

The better to conceive this; we must recollect, that the air is indued with a certain admirable property, which Philosophers call *elasticity*; whereby it always endeavours to expand itself, and that with a force proportionable to its density. ‡ As soon therefore as the heat of the sun begins to operate upon the dense air, inclosed in the *tracheæ* of plants, and to rarefy it; a

† See *Malpighi. Oper. Anat. Plant.* p. 15, &c. These *tracheæ*, or air-vessels, as Dr. *Derham* observes, are visible, and appear very pretty in the leaf of *scabious*, or the *Vine*, by pulling asunder some of it's principal ribs, or great fibres; between which may be seen the spiral air-vessels, (like threads of cobwebs) a little uncoiled: a figure whereof Dr. *Grew* hath given in his *Anat. of Plants.* Tab. 51, 52.

‡ See Dr. *Arbuthnot's Essay on Air*, and *Chambers's Dictionary*, under the words AIR, and ELASTICITY.

motion immediately ensues from the external air, which, rushing into the extremities of the tracheæ at the root, causes a general motion, and of consequence the conveyance of the nutritious juices into the vessels appointed to receive them.

Now when the solar heat has begun to operate upon the air, inclosed in the *seed*, (of which there is always a due quantity;) * and the stem, with the radicle pointing downwards, puts forth its tender head from the earth; then its further growth consists in the *extension* of every part: for the effecting of which the Creator has provided innumerable little vesicles, which, being replete with dilating moisture, every ductile part is thereby extended and drawn out. And we may easily conceive how the longitudinal capillary tubes still retain their cavity, essentially necessary to vegetation, (notwithstanding they are thus drawn out and extended) from the like effect in melted glass tubes, which tho' spun out to a thread, yet remain hollow; as also is the case with the hairs of our heads, nay and, probably, with the most exquisitely fine nerves of our Bodies.

But then, as a vast quantity of nourishment is requisite for the support of the increasing plant; the root

* See *Malpighi Opera*, p. 57, &c. tom. i. and tom. ii. p. 1, &c.

also grows and extends in proportion. And because the action of the solar heat necessarily diminishes, as the distance from the surface of the earth increases; therefore we find by a wise provision of the Almighty, that the roots of trees and plants do not shoot perpendicularly into the earth, but spread themselves circularly on every side; and keep for the most part at a given distance from the center. By this means the air-vessels are not only acted upon much more effectually by the solar heat, but they have a much larger scope for attracting those juices, which are necessary for their aliment, than if they descended perpendicularly into the earth. And from the large size of roots, and the known profuse perspiration of vegetables, we may easily conclude, that an amazing quantity of nourishment is necessary to their growth and perfection.

The influence of the Sun is doubtless considerable at a great depth beneath the surface of the earth: were it not so, it is difficult to conceive how vegetables could be supported. That great and good philosopher Dr. *Hales* hath given us some accurate experiments, whereby he proved the degree of the sun's heat, under the earth's surface; and upon these, he reasons as follows, with which words of his, I shall conclude what I had to offer respecting the roots of plants.†

† See "Vegetable Statics," pag. 63, vol. i.

"From

“ From these experiments, he observes, that the heat
 “ of the sun being considerable at *two feet depth*, under
 “ the earth’s surface, it must needs have a strong influ-
 “ ence in raising the moisture at that and greater depths :
 “ whereby a great and continual *wreak*, or vapour
 “ must always be ascending during the warm summer,
 “ by night as well as by day: for the heat at two feet
 “ depth, is nearly the same, night and day, the in-
 “ fluence of the sun-beams giving the moisture of the
 “ earth a brisk, undulating motion; which moisture or
 “ watery particles, when separated, or rarefied by heat,
 “ do ascend in the form of vapour.

“ And the force of the warm and confined vapour
 “ (such as is that which is one, two, or three feet in the
 “ earth,) must be very considerable, so as to penetrate
 “ the roots with some vigour; as we may reasonably sup-
 “ pose from the vast force of confined vapour, in *æolipiles*
 “ (hollow metalline balls with slender necks) in the di-
 “ gester of roses, and the engine to raise water by
 “ fire.—If plants were not in this manner supplied
 “ with moisture, it were impossible for them to subsist
 “ under the scorching heats within the tropicks, where
 “ they have no rain for many months together. For
 “ tho’ the dews are much greater there than in these
 “ northern climates; yet doubtless where the heat so
 “ much

“ much exceeds ours, the whole quantity evaporated
 “ in a day there, does as far exceed the quantity that
 “ falls by night in dew, as the quantity evaporated here
 “ in a summer’s day, is found to exceed the quantity
 “ of dew, which falls in the night. But the dew,
 “ which falls in a hot summer season, cannot possibly
 “ be of any benefit to the roots of trees, because it is
 “ remanded back from the earth, by the following
 “ day’s heat, before so small a quantity of moisture can
 “ have soaked to any considerable depth. The great
 “ benefit therefore of dew in hot weather, must arise,
 “ from its being plentifully imbibed into vegetables;
 “ thereby not only refreshing them for the present, but
 “ also furnishing them with a fresh supply of moisture
 “ towards the great expences of the succeeding day.

“ ’Tis therefore probable that the roots of trees and
 “ plants, are thus by means of the sun’s warmth, con-
 “ stantly, irrigated with fresh supplies of moisture;
 “ which by the same means insinuates itself with some
 “ vigour into the roots. For, if the moisture of the
 “ earth were not thus actuated, the roots must then re-
 “ ceive all their nourishment, merely by imbibing the
 “ next adjoining moisture from the earth: and conse-
 “ quently the shell of earth, next the surface of the
 “ roots, would always be considerably drier, the nearer
 “ it

“ it is to the root, which I have not ever observed to
 “ be so. And it would be difficult for the roots to im-
 “ bibe sufficient moisture in dry summer weather, if it
 “ were not thus conveyed to them by the penetrating
 “ warmth of the sun : whence by the same genial heat,
 “ in conjunction with the attraction of the capillary sap-
 “ vessels, it is carried up thro’ the bodies and branches of
 “ vegetables ; and thence passing into the leaves, it is
 “ there most powerfully acted upon, in those thin
 “ plates, and put into an undulating motion, by the
 “ sun’s warmth, whereby it is most plentifully thrown
 “ off and perspired through their surface ; whence, as
 “ soon as it is disintangled, it mounts with great ra-
 “ pidity in the free air.”

Having thus considered the use of the root in vegeta-
 tion, I should now proceed to take a survey of the other
 parts, which are not less admirably contrived and adap-
 ted to the several offices, they are formed to discharge ;
 and of their harmonious concurrence to the perfection and
 completion of the business of vegetation—But having
 already taken up so much of your time, I must
 only offer a remark or two in conclusion: for unless
 these truths are brought home to ourselves, in vain we
 preach ; in vain you hear.

I. From

I. From this cursory view which we have taken of the *Roots* of plants, we evidently discern a designing hand in their formation:—nay, we are satisfied that they must not only be the effect of design, but of consummate wisdom. Perhaps they are not complicated to so great a degree as the internal parts of the animal creation; nevertheless they are fitted—admirably fitted to answer all the ends of their formation; and to perfect the growth of the plant, to which they minister. On this account they claim our attention, and call for our adoration of him, who hath given *to the uncomely parts a more abundant comeliness*. The proofs of God's wisdom and goodness, which arise from every view of the creation, should render us diligent in our investigation of his works: † “the farther researches we make into this
“ stupendous scene of things, the more beauty and har-
“ mony shall we see in them: and the stronger and

† Mons. Croufaz, (in his preface to the *Examination of Pope's Essay on Man*,) remarks,
“ I never find myself more sensibly touched with the pleasure of existing, than when
“ I apply myself to run thro' the gradations of beings. The little knowledge which
“ I have in the Anatomy of Plants and their fruits, makes them already appear to me
“ a subject worthy of exhausting my admiration. I lose myself in the search of the
“ distribution of their classes, their genera, species, and individuals, which closely
“ examined, present new and undeterminable differences between them.—In propor-
“ tion as my taste for the knowledge of nature grows strong and advances, it seems
“ to me, that our earth alone contains wonders enough to take up whole lives, infi-
“ nitely longer than mine.”

D

“ clearer,

“ clearer convictions shall we have of the being, power
 “ and wisdom of the divine Architect, who hath made all
 “ things to concur, with an astonishing conformity, in
 “ carrying on, by various and innumerable combinations
 “ of matter, (all exact in number, weight and measure,)
 “ such a circulation of causes and effects, as was neces-
 “ sary to the great ends of nature.”

When we contemplate this vast machine on which we tread, and extend our views to the marvellous works of Omnipotence, which every where surround us : when with the accuracy of Philosophers, and the devotion of Christians, we survey these glorious instances of power, with all their respective relations, curious dependencies, and mutual assistances—Can we possibly refrain from prostrating ourselves before the throne of the sovereign architect! Must we not be struck with the profoundest humility, at our own littleness ; at the narrowness of our most enlarged capacities, and the imperfection of our most finished performances ! For what are all the devices of men, and the essays of human art, when compared with the plans of eternal wisdom, and the exertions of Almighty power ! Must we not, with transported hearts, adore that incomprehensible *Jehovah*, who after fabricating this world, and enriching it with most amazing beauty and utility, hath munificently constituted
 man

man the Lord thereof: and who from man, thus highly distinguished, requires only in return the tribute of obedience, thankfulness, and praise. Are you already gain'd over by these wonderful manifestations of the divine favour and friendship?—To what a height then must arise your gratitude and rapture, when you reflect that God, thro' the merits of his atoning Son, hath most graciously reserved for you a better, even a celestial world, where flows a *pure river, clear as chrystal, proceeding out of the throne of God, and of the lamb*: and where, *on either side of the river, blooms the tree of life which fadeth not away*: oh blessed are they, *who do his commandments, that they may have a right to this tree of immortality and happiness!* *

2. The royal Prophet, in the text, compares that *ATONING SON*, the promised *Messiah*, to the *tender herb, springing out of the earth*, the branch of the Lord bringing forth much fruit for the salvation and happiness of men: and who not only sprung from a decayed root, the root of *Jesse*, † as to his natural and miraculous birth; but sprung also, by a divine generation,

* *Revel. xxii.*

† *Isaiah xi. 10. liii. 2, &c.*

from the grave, like an herb from the earth, by the power of the Divinity, the sacred LIGHT of the world, his own eternal Godhead; † which quickened *his* mortal nature, and gives life to the whole race of men. *

His resurrection from the tomb, was a pledge and earnest of *ours*; and the hope of that resurrection to a life of immortality and glory, is that alone, which can render the present state of things tolerable, or suggest to us, amidst the changes and chances of this world, arguments of resignation and comfort. Without this cheering hope, who can wonder at the complaint of the vanity of human life, which *Job* so pathetically makes, *Man who is born of a woman*, says the afflicted *Job*, *is of few days and full of misery; he cometh forth like a flower, and is cut down! He fleeth also as a shadow, and never continueth in one stay!* And there was just reason for this complaint, if we consider *Job*, as under some doubts respecting futurity, as not clearly ascertained of that *life and immortality*, which is brought to light by the gospel.—*There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease: though the root thereof wax old in the earth, and*

† *John* viii. 12, &c.

* *John* i. 4, 9, &c. *Rom.* iv. 4.

the stock thereof in the ground ; yet thro' the scent of water it will bud, and bring forth boughs like a plant.—But man dieth and wasteth away : yea, man giveth up the ghost ;—and where is he ?—We can answer,—Safe in the embraces of his God, with whom his spirit shall rest in felicity, thro' the intercession of a risen Redeemer : A Redeemer, who hath vanquished death, triumphed over the corruption of the grave, and who, on a solemn Day approaching, shall call the bodies of his Saints from their tombs to life, light, and immortality.

How doth this hope dispel all the fears and dissipate all the evils of this transitory scene! How should it inspire us, with an unwearied resolution and endeavour to please that Lord of excellent power, who will come in the clouds, with all his holy angels, to judge the world? And how should it animate us to exert all those duties of Christianity, which will then secure the great Judge's approbation ; and will now refresh our souls with the best assurance, we can have below, of that approbation, with the testimony of an applauding conscience ; which we shall not fail to enjoy, when in *Job's* beautiful language we are able to say ; “ The blessing of him, who
 “ was ready to perish came upon me, and I caused the
 “ widow's heart to sing for joy. I put on righteousness,
 “ and

“ and it clothed me ; my judgment was as a robe, and
 “ a diadem. I was eyes to the blind, and feet was I
 “ to the lame. I was a father to the poor, and the
 “ cause which I knew not, I searched out. When the
 “ ear heard me, then it blessed me, and when the eye
 “ saw me, then it gave witness to me.”

Happy they, who, conscious of the shortness and
 frailty of human life, thus, by the discharge of every
 Christian virtue, prepare for the solemn day of resur-
 rection! Happy you, if your constant intercourse with
 sickness, renders your hearts susceptible of all the im-
 pressions of humanity, and inspires you with fervent
 desires to remove or alleviate the sufferings of your fel-
 low-creatures. Yes,—happy you, if the reiterated scenes
 of pain and death beget in your minds an anxious con-
 cern about that awful futurity, whereof you are so fre-
 quently admonished : If the dying couch of others leads
 you to the improvement of your own mortality, stimu-
 lates you to the discharge of every duty, and enables
 you to maintain an unremitted preparation for eternity.
 Then when you shall be called upon, in your turns, to
 act the closing part of life, the retrospect of your days,
 thus passed in humble faith, and active obedience, shall
 strengthen you in your last agonies.—And when you
 “ have

have bade an everlasting farewell to this theatre of pain and sorrow, an entrance shall be administered to you into that world, where *the inhabitant shall not say, I am sick: for the people, who dwell therein shall be forgiven their iniquity.* *

That this may be the blessed portion of every one of us, may the God and Father of mercies grant, for the sake of Jesus Christ our only Saviour. *Amen.*

* *Isaiah xxxiii. 24.*

ning to extend this of Howard's principles no other end
 than to promote the good of Mankind, and to show that
 the laws of God are not arbitrary, but that they are
 founded on the nature of things, and on the principles of
 justice and equity.

and views to promote the good of Mankind, and to show that

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